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25, Heroides II 142. And what was good enough for Lucretius is good enough for me.

J. P. POSTGATE.

THE UNIVERSITY OF LIVERPOOL, Feb. 21, 1918.

In curious accord with the spirit of the anonymous critic who accused me of a seven-footed hexameter (A. J. P. XXXV 234), Professor Postgate implies my ignorance of a familiar fact in Latin Prosody (G.-L. 131, 5; 722). The combination of the two liberties involved in the line which he defends seemed to me 'portentous' and both due to metrical stress, but if the Great War has robbed me of the 'iucunda senectus' for which I had hoped, it has not affected the 'mite ingenium' to which I lay claim and I apologize for the word 'portentous', an epithet which I forbore to apply to a flaw in classical research for which the future author of Flaws in Classical Research was responsible (A. J. P. IV 208 fn.).

B. L. G.

NECROLOGY.

JAMES RIGNALL WHEELER.

1859-1918.

In his *Histoire de la littérature grecque*, M. Maurice Croiset says of the ancient Greek: "L'Hellène a toujours eu de la raison dans l'imagination, de l'esprit dans le sentiment, de la réflexion dans la passion. Jamais on ne le voit entraîné totalement d'un seul côté. Il a, pour ainsi dire, plusieurs facultés prêtes pour chaque chose, et c'est en les associant qu'il donne à ses créations leur véritable caractère." In our modern world and especially in these troublous and passionate times this finely tempered rationality, the 'master-light of all our seeing,' appears the more desirable as our need of it is greater. Observing the harm done to worthy causes by ardent extremists, one has a quickened sense of the value in human intercourse of this equipoise of mind, this alert yet controlled idealism. Some such train of thought must have come to many in connection with the recent death, on February 9, of Professor James R. Wheeler. Not only did he inculcate unweariedly this liberal habit of mind;